Lutheran Herald

RNS Photo

THE RETURN FROM EGYPT

(One in a series of scenes in the life of Christ, modeled in wax by the Italian sculptor D. Mastroianni)

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

E XXXVII MINNEAPOLIS, MINN., JANUARY 20, 1953 NUMBER 3

Silhouette by Harmon

Epiphany

JERSING THOMPSON

Light—Generation,—
Man's glorification—
Star and an angel
To wisemen and shepherds
Glorious news tell:—

Babe in a manger
Born Christmas morning,
To Earth a stranger,
All Earth adorning,
Lights up the hearts—
The faithful adoring
Before the newborn King;—
Light He did bring
To Earth — —
Making hearts sing
With angels repeating
The glorious news
Of Man's transformation
And God's incarnation—
Epiphany's revelation.

XXVII . . . NUMBER 3
olis, Minn., Jan. 20, 1953

Lutheran Herald

e Bible and American Scene

Richard H. Ellingson

the advertising men responsible for the 1951 rcial "best seller" was quite surprised when I drew a comparison between this book and le. The highly efficient sales organization of w-Hill collaborated with reputable General o sell 675,000 volumes of the "Betty Crocker Book." Imposing as this figure may be, it is hat less than nine per cent of the total number pture volumes distributed by the American ociety in the United States alone. Altogether country the American Bible Society distriburing 1951 8,002,004 volumes of the Scripn addition 7,999,941 volumes were distributed Society outside the United States—a grand f 16,001,945 volumes. The colorful book of cipes ran a very poor second in this country Book whose pages reveal the Bread of Life. rder to make a fair comparison it should be ed that the above figure includes:

,066 whole Bibles, ranging in size from the all, inexpensive Bible P43 to the large Pulpit le;

,234 Testaments, ranging in size from the small icemen's Testament to the large Great Primer tament and Psalms; and

48,704 Portions, from the 64-page book which s for two cents to the very large Braille volumes.

ld seem to the casual observer, after so many f intensive work in this country by the Ameriole Society, that soon all the millions of people United States would be supwith Scriptures. But apparhis is far from being the No group of similar size so well as the Advisory il of the American Bible Soat there are scores of Blackmericans within the blocks surrounding every city and suburban parsonage, that there is a field "white unto the harvest" in the rural United States. Meeting annually early in December, the official representatives of fifty denominations form the Advisory Council of the Society.

All the varied functions of the American Bible Society in this country revolve about the one central purpose of the Society, to encourage the widest possible effective distribution of the Scriptures. That purpose is achieved when the Bible becomes the property of those without it, when the Scriptures reach the hands and the homes and the hearts of Bibleless Americans.

Because the home missionaries of the various Churches have consistently been the ones who most naturally and effectively distribute the Word of God, district and division secretaries of the American Bible Society have worked closely with them to provide the Scriptures for many Bibleless individuals. Together their combined wisdom and experience and enthusiasm have been effectively used of the Lord to distribute the Bible to interested new readers of His Word.

Top priority in all the Society's work in this country has been to provide the Book for these Bibleless people, working principally through the home missionaries, pastors, evangelists, Sunday school missionaries, Indian leaders, and migrant workers. In addition to this army of consecrated workers, there are independent distributors and colporteurs working under the direction of the Society's secretaries. There are the direct grants of Scriptures by the Society to numerous institutions. To the Blind the Society distributes Braille volumes and talking-book records directly.

As a Navy Chaplain the writer found that Bibleless servicemen were often in the majority. During two weeks' training-duty several months ago at Great Lakes, Illinois, a check revealed that only one out of

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GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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twenty-seven Navy recruits came equipped with his own New Testament or Bible. Small wonder that the chaplains' mail reaching the Society each morning brings so many requests for Scriptures. Figures for 1952 show an increasing demand for whole Bibles.

Marshalling the Christian workers of America, the Society's secretaries serve known Scripture needs in several area and statewide projects. The year 1951 is typical when one out of every three dwellers in twenty-four Ozark counties of Missouri and Arkansas received the printed Word from the American Bible Society; one out of every seven inhabitants of West Virginia, Georgia, North Carolina, and Tennessee was provided with the Bible. Churches and individuals left Bibleless by the Kansas flood disaster were provided with Scriptures, for the Society is alert to provide the Word of God when disaster strikes. Hospital patients in every section of the United States were supplied with Gospels at Easter and Christmastime.

It is obvious that the Bible Society as the agency of the American Churches is somewhat limited in the scope of its work by the degree in which the Churches fail to avail themselves of the Scriptures issued by the Society. The fact that home missionaries are the best and most natural distributors is canceled out when Home Mission programs do not include or emphasize Scripture distribution.

Whenever the headquarters officers or the field directors of any particular Church wish to make a more intensive use of the Scriptures in their programs, the secretaries of the Bible Society b headquarters and across America are eager to h to explain techniques and confer about the re available.

For it is the hope of the Society that ever sionary in America shall know where and h secure the Scriptures necessary for his importa To accomplish that, the Society is placing hands of every missionary the brochure, "Th and Bibleless Americans," wherein the service Society are clearly delineated. Copies of the br will be supplied without charge for the hom sionaries of any church body.

The past several months have clearly witn growing determination and a renewed effort tors and church officials to reach people wi printed Word. One of the factors responsible f is the impact made by this brochure, "The Bib Bibleless Americans." Wherever this splendi brochure has been distributed, it has served to pastors, especially home missionaries, to loc their communities the people who have no Bib to turn to the American Bible Society for their ture needs. Several of the ministers who r and read the brochure commented: "I didn't until now about the Society's work in the r fields of this country!"

As the work of the American Bible Society b better known by the clergy and laity, the So better able to serve the needs of the Church task of evangelizing the nation. Throughou home mission fields of this country the Soc

(Continued on

The Advisory Council of the American Bible Society, meeting in New York. Dr. J. A. Aasgaard, president of the ELC, is second left, seated; third from the right in the same row is Dr. T. O. Burntvedt, president of the Lutheran Free Church.

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e Motte and the Mesquite

Mary Nygaard Peterson

the bitter land there was little to be seen but inable hills of sand, dotted here and there by s of dusty mesquite or spiny cactus; little to be but the constant drive of the relentless wind. abitants of the land were none. Even travelers ed its savage wastes. Snakes and scorpions, d toads and birds of prey—these made the place own. An occasional wild cow, a skeleton in prowled past, intent only upon her unceasing for bleached and brittle bones, which, when med, would supply a small portion of the phos- us she required for life itself.

nd, sand, heat, and drought waged ceaseless re against all living things. Few were the and animals that managed to survive, and only by their ability to make adaptations in structures or habits of life to meet the sullen that opposed them.

e mesquite motte was one of those successful t was the mesquite's answer to the challenge of esert. In the motte, each tree sacrificed inde- nce for life. Each tree became one with all the s. All crowns, all limbs, all trunks and roots wined as a defense against the forces that t to destroy them.

d never for an instant did the enemy forces r in their onslaught. Day after day, and night night, the motte and the desert fought. By day lazing sun glared upon it and sought to parch ving fluid within it. By night the tireless wind d itself upon it and strained to uproot it. And s, the eddying sand, lifting this way and that, t to cover it and smother the life out of it.

through it all, the motte held firm. Its em- g limbs would not permit it to be overthrown. nterlocking roots grew wide and deep, and d not be upturned. Supple trunks bent hori- l before the gale and hovered close to the earth. grew gnarled and bent, twisted and deformed, hey refused to break.

some strange chance a single mesquite once g into being beside such a motte. It grew rap- and spurned the company of its kind. Taller her sister trees, she stretched proud branches up- to the sky. Disdaining the huddled forms be- ner, she grew splendidly aloof. Her trunk grew g, her limbs stout, and her roots reached far deep.

if enraged that a single puny individual had attempted survival in its savage acres, the desert concentrated its might against her.

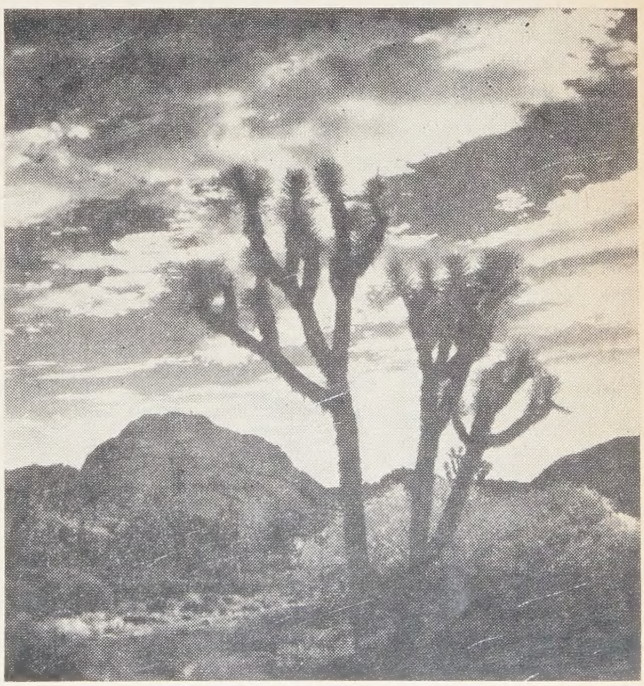
For a time the lonely mesquite held her own. Then, reluctantly, she was forced to yield. Inch by inch, the once proud head began to bend. The trunk that had been so tall and straight inclined itself gradually toward the earth. The roots, wearying of the unequal struggle, released their hold on the treacherous sand. Fast then, and ever faster, the relentless forces of the desert pressed their advantage. At last they won. The single tree lay prone—crown on sand; roots in air.

Remorseless, even in victory, the siege of the desert continued. Night after night, wind piled sand upon the fallen tree. Day after day, sun glared until not a tinge of green, nor pod, nor seed remained alive.

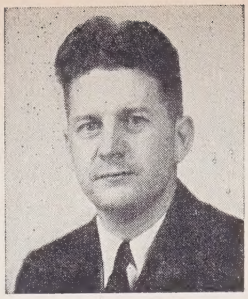
And so the lonely mesquite met defeat. No interwoven roots, no clinging boughs, no supporting trunks were close to lend support or change her fate.

In all the bitter land there is little to be seen but endless hills of sand, dotted here and there by clumps of dusty mesquite and spiny cactus. The mesquite motte, and that alone of all the trees, still manages to survive—the answer to the challenge of the desert.

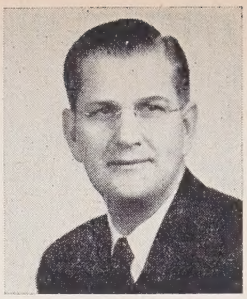
I Corinthians 12:20, 26: *They are many members yet but one body. And whether one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it.*



Dr. Lowell Satre



Dr. George Aus



Dr. Mars Dale

Dr. Philip Dybvig

Dr. A. E. Han

The Commission on Evangelism

Each year the Commission on Evangelism prepares an Evangelism Conference for The Evangelical Lutheran Church. Much prayer, time, and work go into the planning of such a program. The purpose is to present to the Church the Word of Life in such a way that pastors and lay people will be inspired to reconsecrate their lives to the cause of evangelizing the world. Not only have they believed in the direct presentation of the Gospel at these Conferences, but they have also given instructions in ways and means of gathering in the harvest.

Again this year the messages will not only teach us about Jesus, His life and character, but something more. Bryan Green says, "In evangelism, Christ is presented as God challenging man to decision, an act of suffering love awaiting man's response in all the tenderness of forgiveness, but in all the judgment of perfect goodness." It is the earnest prayer of our Commission on Evangelism that decisions will be made as a result of the Conference. Not only decisions of consecration and reconsecration, but also decisions to be "workers together with God." Hence the emphasis on how to evangelize through stewardship, church music, the auxiliaries, the Sunday school, and higher education.

We invite the Church to come to the Conference on Evangelism to hear the "message of reconciliation" and to go forth as better equipped "worke gether with God." May we urge you, our reade pray earnestly and urgently that God may us Conference to strengthen the work of evangeli every congregation in our Church. Today's needs nothing more than the "ministry of reco tion" and if this is true we must train our peo become "workers together with God."

According to an election formula set up b Church the Commission on Evangelism must among its members a district president, a theol professor, and a representative of the Board of H Missions. Dr. Mars Dale, president of the C District, and Dr. George Aus of Luther Theol Seminary have served since the inception o Commission on Evangelism some six years ago. ed in their place by the Home Mission Boar Dr. A. E. Hanson, president of the Northern nesota District, and Dr. Lowell Satre, profes Luther Seminary. The Rev. Arthur Swenson of tin, Minnesota, was elected as the Home M Board representative.

We are thankful to God for the long and de service which Dr. Aus and Dr. Dale have giv the Church through the Commission on Evang We welome their successors and Pastor Swens the commission.

The Rev. A. L. Swenson

Dr. Oscar Hanson

Mr. Sidney Leean

The Rev. Peter Onstad

The Rev. O. P. Sh

Change of Immigration Law Recommended

National Lutheran Council News Bureau

United States' present immigration and naturalh law should be completely rewritten to abole national origins quota system for immigrato establish fair procedures for hearings and admission procedures, and to discontinue disnation against various groups of aliens, accord- the President's Commission on Immigration Naturalization.

achieve these goals the Commission urged esment of a unified quota system to admit 251,mmigrants annually and listed a number of major changes from present procedures in a age report issued in Washington, D. C., on Year's Day.

Commission was established on Sept. 4, 1952, esident Harry S. Truman "to study and evalue immigration and naturalization policies of nited States" and to make recommendations for ative and administrative action.

order to fulfill this task, the Commission held hearings on the U.S. immigration and natcation procedures in eleven metropolitan areas coast to coast and recorded testimony of 634 sses, the majority of whom represented various lh and welfare organizations.

e report stated that the President "was urged major religious faiths of America to appoint Commission," and emphasized that church as as welfare organizations opposed the present ecause of the almost unanimous belief that "the d States had not yet fulfilled its obligation to ing humanity."

n summary of the objections against the present he Commission stated that it "rests upon an at- of hostility and distrust against all aliens," apdiscriminations against human beings on ac- of national origin, race, creed and color," and res the needs of the United States in domestic s and foreign policies."

e Commission's list of recommendations for a ge in U.S. immigration policies was headed by uest to replace the present national origins quotem with a unified quota system "which would te visas without regard to national origin, creed, or color."

cording to the Commission, the maximum anquota immigration should be one sixth of one per cent of the population of the United States, as determined by the most recent census.

Under the 1950 census, the report added, quota immigration would be open to 251,162 immigrants annually, instead of the 154,657 now authorized.

In its criticism of the present national origins quota system, the commission stressed that "the purpose of this system is the selection and admission of immigrants in accordance with a basic racial and nationality ratio."

But, the report emphasized, "the system failed in its avowed purpose because it was arbitrary and did not conform to the facts."

Especially, the Commission said, the national origins quota system "thwarts refugee and escapee programs," and prevents the United States from acting quickly and effectively in helping to relieve refugee and overpopulation problems.

This, in turn, "has a detrimental effect upon our foreign relations," the report said.

The Commission suggested creation of a special commission on immigration and naturalization to take over all functions in these matters now carried by the Departments of State and Justice. The new commission, it suggested, should be appointed by the President and confirmed by the Senate.

This commission, the report said, should distribute the maximum annual quota of visas on a priority basis to those who ask for the right of asylum, to further reunion of families, to meet the needs of the United States and special needs in the free world, and to augment general immigration.

During each of the next three years, the report proposed, the United States should admit 100,000 refugees, expellees, escapees, and remaining displaced persons.

In order to secure fair hearings and procedures in immigration, the Commission required that the same officials should not be permitted to exercise both enforcement and judicial functions, and stressed that aliens should be entitled to appeals when visas are refused.

A number of changes were required in the present regulations for admission and deportation of aliens, and the Commission especially urged that "the law should not discriminate against naturalized citizens, but should place them in the same status as native-born citizens."

The President's Commission, headed by Philip B. Perlman, former Solicitor General of the United States, was composed of representatives of religious and welfare agencies as well as members of federal agencies concerned with immigration.

Church organizations were represented on the commission by Dr. T. F. Gullixson, president of Luther Theological Seminary, St. Paul, Minn., and chairman of the National Lutheran Council's supervisory committee for Lutheran Resettlement Service; and Msgr. John O'Grady, secretary of the National Conference of Catholic Charities.

The findings of the Commission are mainly based on testimony of 634 witnesses, most of whom r sented religious groups. The report lists 19 o witnesses as representing Lutheran organizatio

The report's chapter on Immigration and Our eign Policy quotes the statement of Dr. Paul C. pie, executive director of the National Luth Council, that the present immigration law "i geared to current world needs, but rather is re to historical circumstances of many decades pas

"The refusal to open our doors to refugees," quote continues, "would be a staggering blow t strength of our moral leadership in the current logical world struggle."

Souls That Count

Morris A. Thor

We read in Luke 19:10: "For the Son of man is come to seek and to save that which was lost." The saying is commonplace, "It is souls that count."

The Church of Christ is interested in people, and that means the "one" person. Budgets, liturgy, mass meetings, correct appointments, and auxiliaries are all tools. It is still the individual person that counts.

Permit us to call the roll to see what Jesus and the Church can mean to the solitary person. May this remind us of our great privilege and obligation in the Christian Church to bring His saving truth and help to all persons.

"A couple" lives in the beautiful woods of northern Minnesota. They are souls that counted. "It gets cold here at times, and we have 'scads' of snow, but the Church ministered to us. We had the temptation of liquor, and the problem of daily living, but the Church of Christ led us on." These were the words of the courageous wife and mother.

" 'B couple' is our name. My Mrs. enjoyed worldly fun and long, daintily manicured finger nails, and I was too busy for the Church. We had a girl that we wished confirmed, and the Church took an interest in us. We were souls that counted, and we are grateful to Pastor X and the Church for helping us. The Lord's work is now our interest, family habits are changed, and we are happy."

"I was a young lad in a Civilian Conservation Corps camp of the thirties. Life had been hard for my parents. The Church sent us lads a pastor. I found Christ and life became challenging," stated James.

"Korea is my station. It is cold and rugged here. My congregation led me to Jesus, is sending me Christian literature, and with Christ's help I am walking the narrow way. I am glad each soul counts," are the words of one of your boys.

" 'I was sick and ye visited me.' 'C' is my n and I am in an iron lung. The Church wit pastor and Christian members called on me. wonderful to belong to the communion of sai Belonging to the great host of invalids, "D" arthritic, and how she welcomed the pastor wit message from God's Book! "E" was dying, an Christian congregation came with John 14 prayer, and these ministrations brought a smi victory and peace to the fading face of this m

Little children are souls, too, that are precio the Lord's sight. Each little freckle-faced, wrig boy and girl is a soul that the Lord seeks. "I little boy. Daddy and Mother were intereste many things and had little time for the Chur was baptized, however, and brought to Su school, where I learned to know Jesus." The Cl was interested in this child, and as a little b went to heaven singing what he had learned in day school, "Jesus loves me, this I know."

Young people are impatient and restless. Fa and congregations could tire of their ceaseless e and ideas. The true Christian Church is conc with teen-age boys and girls by providing pa advisers, facilities, and patience at times. "Yes, student body president and have many worldly but the Church and my Christian parents t Jesus to me, and I claim Him as my Master," the testimony of an eighteen year old lad. A tw three year old mother witnessed, "Now I am a er bringing up children in Christ, and I shall forget the Church and the pastor's faithfuln coming into our busy home and telling us of values than work and earthly pleasure."

The Lord is still seeking the individual soul.

ain Talk

Richard H. Nelson
Member, Ascension Church, Milwaukee, Wis.

year is 1923. Times are fairly good. Many young
e are getting married . . . starting afresh on a
life and wondering what the future holds for
. They don't have too many worldly possessions,
don't have the security of wealth. But some-
or other they have discovered Christianity and
warm, friendly, spiritual security of a good
h. And they are good stewards too . . . giving
emselves in time and talent—and sharing with
hurch what little financial blessings they re-

t these young people look with envious eyes on
all group of world-famous men gathered in
go for a very important meeting. They see pres-
s of utilities, industrial firms, and commercial
s. They see an important Wall Street specula-
the New York Stock Exchange president, a
ber of the U.S. presidential cabinet, and others
ke importance. Our young people envy the
h, the power, and the success of these great
ciers. They dream of what they could do with
wealth and power . . . and then turn back to
ality of their own simple everyday life.
e years go by. This is 1953. And we check the
able of life to see what has happened in the in-
ning decades.
e nine most important, most successful, and
hiest men attending that 1923 Chicago meet-
ave met with stark tragedy. Three died bank-
one is insane, two spent a number of years in
n, and three of these men committed suicide.
should that happen? What caused these tragic
s? The answer is simple. All these men were
masters in the art of making money . . . but
ne of them really learned how to live.
contrast we make a sample check on some of
humble young people who early learned the
stewardship of life. They raised families . . .
heir youngsters grow up and start their own
rs . . . made many lasting friendships . . .
ered financially—some mildly, some very suc-
lly . . . and all developed spiritually through
stewardship to the Church. *They* learned to
to accept the hardships, the problems, and the
al tasks assigned to them. And they learned to
t their rewards with a prayer of sincere thanks-
g.
us we have a true and undeniable lesson from
Our short years on this planet called Earth will bring us only those rewards we truly strive for—sometimes happiness and sometimes ill-gotten wealth and power that results in tragedy.

Have you found happiness in your life and in your stewardship to your church? Don't ever let personal power and greed replace the wonderful glow of spiritual warmth that's given to you in this place of worship, this shrine erected and dedicated to Almighty God.

Youth Missionary Rally

The Youth Missionary Rally recently held at the Lutheran Bible Institute in Minneapolis, Minnesota, resembled that of a small-scale United Nations. Seven speakers who took part, all LBI students, pictured here, represented as many nations. They are,

left to right, front row: Gunvor Helgerud, Norway; Hisa Asaoka, Japan; and Lilly Gerhard, Denmark; rear row: Julian Valera, Philippines; Greta Ekstrand, Canada; the Rev. Stephano Moshi, Tanganyika, Africa; and Harry Aronson, Sweden. An eighth nation, France, was represented by Jean Marot, not shown. The main speaker at the missionary rally was Pastor Rudolph Burke, promotional director for Foreign Missions of the Augustana Lutheran Church. Each year several LBI graduates have been called into the service in the Foreign Mission fields of the Lutheran Church.

The Youth Rally program held in the school chapel every other Saturday night throughout the school year has become a real source of blessing and Christian fellowship for Twin City Lutheran youth.

EDIT

Plain W

One of the last visitors to the editor's office before the Christmas holidays was a chaplain in the armed forces. A pastor of The Evangelical Lutheran Church still in his early thirties, he is serving his second "stint" in the chaplaincy. Between his service during World War II and his present tour of duty lie several years of a successful pastorate in a large city congregation. He is a kindly, soft-spoken, gentle sort of person, one who by no stretch of the imagination could be suspected of taking up crusading as a "light occupation."

Yet the gentleman sat in the visitor's chair for almost an hour and administered to the editor, and through him to the Church, one of the most thorough-going drubbings we have received in nearly 14 years of the more or less tempestuous existence of an editor. He did it in the friendliest manner possible, without one unkind or unfair word, without once raising his voice in anger, without making a single statement he might later regret.

That conversation has not been out of the editor's mind since it occurred. It has formed the subject of a number of subsequent discussions: with a serviceman just returned to civilian life; with a combat chaplain of World War II; with several pastors and church officials; and with a number of laymen. What follows has grown out of all those discussions. If the concern of the Church is awakened, give the chaplain the credit; if something is written which it had been better to leave unsaid, blame the editor. In either case, do some prayerful thinking, please.

Basically, the chaplain's concern is for the welfare of the men in the armed services—hundreds of thousands of "the flower of American youth," literally America's future manhood. Thousands of them are, of course, young men of The Evangelical Lutheran Church. These are the men who were in our confirmation classes only a few years ago; who were active in the Luther League, who were singing in the choir, who were just beginning to teach in the Sunday school. Now they are in uniform, some engaged in combat, more leading the unsettled and unsettling life of the military man not engaged in active combat. For the most part, they are not there by choice, but by grim and inescapable necessity.

There is no need of spelling out the temptations which go with military life (although the chaplain did so without mincing words). All that it is necessary to do is to point out that these men have been temporarily transplanted from the normal existence of home life and congregational life. They find themselves leading a life which has to be characterized as "abnormal." It is not the life for which they have been prepared, nor is it the life which they intend or want to pursue. Their term of military ice is a "hiatus" between two parts of their n existence.

That "hiatus" may bring blessing, and sh but it can be a curse, and too often is. What i be for our young men will depend pretty la upon what Christian influences are brought to These influences can and should be four-fold: t fluence of companions of similar ideals; the ence of the Christian chaplain; the influence c home congregation; and the influence of the C tian family "back home." All that, kindly note be summarized in one word: *Church.* It is the ence or lack of influence exerted by the C which will very largely determine what the ye military service will do to a young man.

But, said our chaplain visitor, *the Church i doing very much about it.* It seems to him t far as the men in the service are concerned average congregation just doesn't care or ha gotten them. Oh, the man may be on the cong tion's mailing list; someone may have entere name to receive LUTHERAN HERALD; occasionall pastor may mail a mimeographed letter to a men. But, contended the chaplain, the whole is rather formal and perfunctory; there isn't of anything in it which is *personal.*

To be sure, the editor is in no position to say w er the chaplain is right or wrong. One would to know what is being done in 2,700 congreg before one could render final judgment. But on ask: *Is the Chaplain right?* If he is, and to wh extent he is, are we not convicted of a very s sin of omission? And if we are so convicted, s we not "bear fruit that befits repentance," as ture says?

Let memory go back to the years of World II and to the program most congregations dilig carried out for its men in the service. In the c gation to which we belong there certainly wa much possibility that any of the men woul neglected or forgotten. The most active com in the congregation was the "Servicemen's Co tee" of the Brotherhood. The personal letters went from the pastor and from fellow memb the men were beyond numbering. Not a S went by without public prayer for nation and

ALS

haplain

we sang an appropriate hymn. At intervals, n were mentioned by name in a special period er at the morning worship, and a candle was for each of them. All that sounds familiar, it? But perhaps a bit remote too? How many gations have anything corresponding to that m today? Not many, we fear. Therefore we but feel that our chaplain visitor touched a re point. Perhaps we ought all of us to do ing about it, don't you think?

really, was the chief burden of the chaplain's speaking. It belongs definitely in the sphere congregation and the individual member of hurch. It was not, however, the only com- Some plain words were also spoken regard- he relation between the chaplain and his h. Here we believe we remember his exact : "For all my Church seems to care, I might be a Pentecostal, a Presbyterian, or what have His complaint is that there seems to be no one Church who is directly responsible for the e of the chaplain. He said that in the time he was recalled into the service, he has not d a single letter from anyone in authority in urch. As for the office of the National Luther- uncil which has to do with such things, the tion is at best tenuous and formal, having to efly with "reports" and paper work.

e the chaplain touches upon a point which g been a matter of concern to not a few. Nor, mes to that, is the complaint confined to men nter the military chaplaincy. To a greater or egree it applies to all pastors of the Church re called into some specialized ministry of the h not directly under the supervision of the But it is most serious for the chaplain, who so sorely to have an intimate connection with urch, his fellow pastors, and his synodical su- s.

he convention of the Church last June, some tions were adopted which aimed at a remedy is situation. In brief, these resolutions provided "Military Chaplaincy Commission" of the h Council, whose duties were to include pro- ent of chaplains, but also "to maintain contact and to assist such chaplains during their period ty, and to help such chaplains return to the parish ministry or allied work when their period of duty is completed."

We believe that those resolutions contain all the elements needed to remedy the situation. The Church Council will no doubt take cognizance of them when it meets in a short while. We wonder, however, if the task should not be delegated to *one district president* as a special function. It seems to be the sort of situation which calls for a very personal relationship, and that can best be exercised by one person, rather than by a committee. After all, the Roman Catholic Church has long found it wise to assign one of its bishops as the spiritual guide of its military chaplains. It is some sort of arrangement similar to that which we have in mind.

We do not know just where our chaplain friend is now. He was home on an emergency leave and has no doubt rejoined his unit by now. We hope that his plain words, spoken so seriously, will bear fruit in the Church he loves.

To Which We Say "Amen"

The following editorial appeared in *The Christian Century,* issue of December 31, 1952. It expresses exactly the feeling of millions of people:

"The worst mistake the new administration could make, short of plunging the world into atomic war, would be to attempt to send an ambassador to the Vatican. Yet a persistent rumor insists that the President-elect or someone close to him has secretly promised to do just that. We sincerely hope that the rumor is not based on fact, and that no such action will be tried. It is true that a considerable number of Roman Catholic voters changed their political allegiance in the recent election. But they did not buy anything by their shift, and they have no right to ask for anything except that the new administration give the country the best government it can. The establishment of an embassy at the Vatican has nothing to do with good government. We do not know what the hierarchy has been led to expect in the way of special consideration or privilege. It is a fact that Catholic doctrine declares the Roman Catholic to be the only true church and that its leaders are required to seek the recognition, support and special privilege from the state which are the prerogative, according to the Catholic view, of the one true church. Regardless, however, of promises that may wrongly have been made, regardless of privileges that may wrongly have been sought, the nomination of an American ambassador to the Vatican should not be submitted. For General Eisenhower to do so would

(Continued on page 66)

Missionary Conference in Taiwan

R. A

After completing our survey of the various centers where our Lutheran work is being conducted in Taiwan, we returned to the capital city, Taipei, for a conference that lasted from September 22 to 24. It was a very unique experience to be at this meeting of Lutheran missionaries from eight different churches or mission societies, and realize that they were now organizing themselves into one Lutheran mission of Taiwan. I have attended many mission conferences before where our own missionaries met together to discuss the work on the field and possibilities for future advance. Here we had people from these eight groups, all interested in the advance of a Lutheran Church on the island, as far as possible forgetting their own affiliation in the interest of the common purpose. Those represented were as follows: Augustana Lutheran Church, Danish Mission Society, The Evangelical Lutheran Church, the Lutheran Free Church, the Norwegian Mission Society, the Norwegian Lutheran Mission, the Lutheran Brethren, and the Missouri Synod. Representative from the Missouri Synod was the only one that was not in full participation in the organization of the mission and in the formation of a single constitution to govern the entire Lutheran group.

I found that at this conference an inner unity of spirit was as intimate as is usually found within the groups of one mission organization. There was a great deal of unanimity in all decisions made, and the entire group lived and worked together as a family. The constitution that would make them one mission conference was unanimously adopted. The only difficult problem to be faced was that of equitable division of the budgets necessary for the work upon the island. It was realized that some of the European groups and possibly a couple of the groups from America would find it difficult to meet any heavy budgetary allocation. It was therefore decided that the budget be divided into two different categories. The one budget was to be divided equally between all groups excepting the groups whose home boards ratified the constitution that was adopted on the field. The division of the budget would be on the basis of numbers of personnel on the field. In other words, if there were ten missionaries in all and we had four, we would be paying four-tenths of the cost of operating the mission. The other division of the budget included some capital investment and the more direct operation of the mission outside or beyond the local mission stations. This is left more as an arbitrary selective portion of the budget to be shared by those groups who feel that it is j for them to carry on an aggressive program i institutions, or activities such as the Bible student work, etc. It is evident that this seco tion of the budget will be shared by fewer mission societies involved in the organizatio

The above division of the budget gave a de elasticity so that the smaller or weaker board still participate in the united Lutheran ventur ing a selection as to the items beyond the mi requirement for actual operating expenses. was a great deal of satisfaction manifested missionaries that this great experiment coul tablished on so firm and satisfactory a basi now hoped that all missions co-operating w the need and meet the requests that come fr missionaries so that they will not be handi but rather strengthened through this union.

As I was on a rather close schedule, I had t for Hongkong before the close of the conf I left in the morning of September 24 arriv Hongkong at 1:30 p.m. the same day. The se of officers of the conference took place after left, with the following results: Superintende Arne Sovik, The Evangelical Lutheran Churc superintendent—the Rev. Mr. Aavik, Norwegi theran Mission; secretary—Miss Eleanor An Augustana Lutheran Mission; and treasur Rev. Anders Hanson, Augustana Synod M There is now in Taiwan a unified Lutheran working for the building of one Lutheran C among the Chinese people of Taiwan. We a that there will be many problems but also ma as they meet the possibilities. We wish them blessing as they carry on the work suppor friends in America and Europe.

Mission News

Japan

The work in Japan is continuing without a ficulty of any nature, and we seem to have th numbers of people coming to regular servic were reported in the earlier months after the the war. The Rev. Lewis Davidson writes as f about his work in Shimada City, where he is

time language study and part-time mission

is strange how the Lord opens the door for possibilities. Miss Anna Marie Mitchell, the lady onary in our station here, and our Japanese nal lady worker were out calling one day. They a name on their list of one of the folks in this olks' home. While they were there, our Japanese er asked Miss Mitchell who owned this home, her it was a project of some church or whether is the project of the city. They found out that s the project of the city, and that the city would ad if we could help them by coming and speak- o them about Jesus. The other day I went there spoke a little to them with our Japanese worker. lid most of the speaking, of course, but I had a ce to say something to them also. These people between sixty and eighty years of age. There bout two dozen people in the home. Because was a Shinto celebration in our town several e people were missing, but we did have fourteen le there. They seemed to listen very eagerly to we had to say. One cannot tell how much of ey believe, though they may believe much of we say; but at the same time they will feel the customs of Buddhism and of Shintoism ld also be kept up. However, it was fun speak- to them. We had been there several minutes n a very old grandfather came along into our ing. When he saw us, he did what the Japanese le do to their gods—he knelt down before us, ned his head on the floor, and then raised up and ed at us and clapped his hands twice. You see, ought of us as some kind of gods also. Perhaps as an old man with a great thirst for the Living r. Because he knew that we could give it to he felt that he should show us in a special way much he respected us. It is the first time that ne has assumed the position of prayer before nd yet I suppose, weak and powerless as I am, no less powerful than the gods which they I cannot answer their prayers myself, but their cannot answer prayer either. We are thankful we can point them to a God who can and will er prayer."

w work was begun this fall in the city of aki. The workers there are Pastor and Mrs. erstad and Miss Marion Hanson. Miss Marion on writes as follows about the beginning of this in that city:

e have had four services in Okazaki now, and Sunday we started having Sunday school. We no church building in Okazaki yet. We are ng in a building that was once a doctor's office. his death the rooms were rented out. The sewing school that was there before we came moved away just in time for us to rent it, right next door to the church property. With a white wooden cross, some pieces of white and maroon material, two tables, and a homemade lectern of sorts it has become a place of worship. Flowers are very low priced, so we have flowers every Sunday. Homerstads bought a small organ for their home which we are using in the services, and though the mistakes are many, I have been accompanying the singing. All of the songs are new to most of the people who come, so we sing the simpler ones. That was my suggestion. I especially enjoy playing the organ for Sunday school. Sitting in front, I can see the faces of the children as they sing the songs of faith, probably for the first time. Miss Reiko Kawashima, daughter of our Japanese pastor in Tokyo, and the national worker assigned to this area, tells them the Bible story and teaches the songs.

"So far I have started one Bible class in Okasaki. We have met twice, and the attendance has been good. I do not have a Christian interpreter. He is a university student who volunteered when I asked for an interpreter. He understands English well and comes some distance to come to class. I surely appreciate his coming. I am praying that as he is forced to think of what he hears, the Word of God will bring new Life to him also. There are about five other university students in the group who have shown an almost intense interest in the Bible. What an inspiration it is to see them listening with full attention as we have been touching some of the basic thoughts of the Old Testament as a background for the study of the Gospels."

Taiwan

About the progress of the work in general, Pastor Sovik writes as follows:

"We plan to baptize ten (seven young men and three women), all good and some outstanding people, at Christmas time, and about the same number of children. Not a large number, but a substantial addition to our group. Tung is preparing a class of half a dozen for Easter. Others are interested, but we haven't solved the problem of preparing those who can't come to class yet. We are discussing a program of semi-correspondence, semi-personal conference type of preparation for such people. Nyhus has baptized some twenty adults and nearly twenty children this year. Adding the number of baptisms in Kaohsiung, I think that our total for the year (in Taipei we have already baptized seven this year) will reach a hundred or more for the Lutheran work in Taiwan."

"Be It Done Unto Thee"

Harold B. Kildahl

THE THIRD SUNDAY AFTER EPIPHANY

January 25, 1953

Text: Matthew 8:1-13

There is a time for frank speaking. This text offers that opportunity. Take those words: "Be it done unto thee." Examine them. In a very real sense they express the whole intention of the Lord. But—in this remote generation, separated by two thousand years from the time when Christ walked the roadways and paths of Palestine, it is difficult to really believe those words. Perhaps in that difficulty, the difficulty of belief, lies the reason for the peculiar behavior of the Church and of Christian people in this day. Too often Christian people act as if they didn't expect anything from the hand of God. Too often the Church behaves in a manner that belies the very faith it professes.

There is really no occasion for the Church to shake its head negatively. A negative shake of the Church's head in respect to the world around it is a score for the devil. A negative view or a negative opinion held by a member of the Christian Church is a point for Satan. After all, Christian people, you are different, aren't you? You are set apart, aren't you? You have a power at your disposal, don't you? The work isn't done, is it? Well, then, what stands in the way of the accomplishment of the job you know ought to be done?

There is nothing in the world that stands against the possibility of Christian accomplishment in the world around you except yourself. That is a big obstacle. The overcoming of self is your largest task. There is something incongruous about a Christian standing about deploring the fact that the Church is dead. It might well be that you are dead. It would become you to ask God to make you alive, spiritually alive, and through you to fire the Church with the warmth of life too. After all, the promise of power is present in the words of Jesus our Lord, "Be it done unto thee." You believe in the power of Jesus Christ, don't you? Then use it. He is ready to give it. Remember that He once said, "Ye have not because ye ask not."

This day is the day of great opportunity for Christian people. If the Church fails now to influence the world around it, darkness will surely cover the earth. "Be it done unto thee"—let it ring in your ears and heart and stir you to action. The leper and the centurion believed. They obtained grace. Believe, friends—really believe, and our Lord will say once again: "Be it done unto thee." Amen.

The New Home Mission Loan Plan

Philip S. D

There continues to be a very fine response t Home Mission Trust Certificate Loan plan lished by our Church last summer. From tim time, however, questions are asked.

Some have been wondering if those who i money in Trust Certificates will not eventual asked to give that money to the Church Exte Fund. The answer is a categorical *No.* We ha intentions whatsoever of converting this wonc plan of investment into a plan for solicitation terest and principal will be sent out promptly due without asking that it be given back t Church. Those few individuals who have expl that they wanted the interest to go to the C have been given the privilege of giving it. B have no intention whatever of asking people this. The fact is that many of those who are inv need the interest for their own retirement livi

When a Trust Certificate is about to matu send out a notice in advance explaining that w prepared to pay the principal as agreed or to is new certificate if the investor desires to rei

When the certificate matures we either se check for the full amount including interest, sue a new certificate, according to the instructi the investor.

Some have asked whether or not the cert can be made out to two people in such a wa in case of death of the one the other can r the money without any difficulty. Obviously th be done, just as with government bonds.

Others have asked whether or not they can r their money before the Trust Certificate matu they give us four months' notice. In answer t we should like to explain that it is only con tional building fund money that can be draw on four months' notice. In all other instanc plan is to pay the money only on maturity. I of unforeseen emergency, however, the Boa Home Missions will do everything in its pov pay a certificate in advance if it is requested. many people should call for their money at the time (which might be true in a depression) it be necessary for the board to limit itself to pa of those that fall due. This feature of the pl comes a protection to the investors as well as Church in time of emergency.

editations for the Family Altar

Joel Njus

TOWARD SEPTUAGESIMA SUNDAY

istle: I Corinthians 9:24—10:5 **The Gospel: Matthew 20:1-16**

Monday, January 26
HE BAPTISM OF JESUS
Read Matthew 3:1-17

Jesus came from Galilee to the to John, to be baptized by him.
first words of Jesus that Matthew are those spoken in connection is baptism. The baptism of Jesus ly marked the beginning of His ministry, but also told of what nistry was to consist. The baptism was a baptism unto repentance. a washing for those who confessed ins and sought forgiveness. The Matthew records Jesus as doing to John to be baptized of him. he very first Matthew tells us that us, who was the Son of God, came in order to identify Himself with

did not feel that this was the way hould be done. But God's ways are n's ways. For God sent His Son ie world that He, the righteous, take the place of the unrighteous. er says, "For Christ also died for ce for all, the righteous for the eous, that he might bring us to

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Tuesday, January 27
THE TEMPTATION OF JESUS
Read Matthew 4:1-25

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

The first Adam was tempted in the Garden of Eden under conditions that were most favorable for effective resistance on his part. But the first Adam fell. Jesus was tempted in the wilderness under circumstances that were most unfavorable for effective resistance. But through all the temptations of the devil to doubt God, to believe a lie, and to abuse Scripture, Christ stood firm. As our true champion He joined battle with the devil and came out victorious. In doing so He not only gave us the victory but showed us the means we are to use in resisting temptation. The means is the Word of God. To every temptation of the devil, Jesus answered with a Bible passage. "Will power" cannot save us in a time of temptation. God's Word alone has the power to defeat Satan.

Dear God, in time of temptation may we not forget Thy Word. Amen.

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Wednesday, January 28
THE POOR IN SPIRIT
Read Matthew 5:1-26

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

These are the opening words of the Sermon on the Mount. It is well to note where Jesus begins. Until you file bankruptcy papers with God, you have no part in the Kingdom of Heaven. As long as you insist you have a single penny in your pocket, the riches of His grace will not be opened for you. For the Kingdom of Heaven is centered in Jesus, who died on the Cross for the sins of the world, and only a poor sinner has need of a Savior. The Church just doesn't have anything for the rich and the good people. Nothing to offer them. But to the poor in spirit, to those who are conscious of their complete lack of righteousness, to those who are aware of their enormous debt of sin, to them it has a message of forgiveness and life in Christ Jesus. In Christ the poor in spirit are blessed.

Dear God, show me my poverty that I might seek Thy riches in Christ Jesus. Amen.

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Thursday, January 29
HEART TROUBLE
Read Matthew 5:27-48

u, therefore, must be perfect, as eavenly Father is perfect."
world is evil because the hearts of e evil. All the tragedy and wrong can be traced back directly to the human heart. It is impossible to n good society on the basis of hearts. The result is always the Wickedness and corruption destroy st perfect plans, just as sand dethe finest mechanism of the most motor. If the heart and mind are pt pure, the body becomes a tool

follower of Jesus is aware that rt is the center of life. He recogthat God's demand of perfectness there. And so his prayer to God eate in me a clean heart, and reright spirit within me." He knows ly as the power of God works good within him is he able to a child of God.

God, cleanse our hearts and fill ith love to Thee and our fellowmen.

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Friday, January 30
ON PRACTICING PIETY
Read Matthew 6:1-18

"Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven."

Jesus illustrates the meaning of this warning in terms of giving, praying, and fasting. Needless to say, Jesus did not minimize the importance and value of these practices in the Christian life, but warned against their abuse.

When you give, do not give to be seen of men. Is it true that people will give more to the Church when they are given "credit" in a public report? If so, the more they will "give" is just a matter of personal publicity. When you pray, do not parade your prayers before others. The best place to talk to God is when you are alone in His presence. The man who prays only before others shows whom he is trying to impress. When you fast, do not make a spectacle of yourself. If you are a good actor, you may indeed attract an audience. But you will have no reward from your Father who is in heaven.

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Saturday, January 31
YOUR SENSE OF VALUE
Read Matthew 6:19-34

"Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

God's care for the birds of the air and the flowers of the field is an example of His providence for all that He has created. When God cares for the least of His creation, will He not also provide for those He created in His own image?

We all agree that a human person is of more value than a bird or a flower. We may fail, however, to see our part in God's plan for providing food, clothing, and shelter for His children who need help. The value that God places upon the human soul should move us to be ready to be used by God in providing the aged, the sick, and the poor with what they need for this life. God loves through our hearts and gives through our hands. God has put a high price on man. Let us not lose our sense of value.

Dear God, may we never lose sight of the value of the individual to Thee. Amen.

Boys' Work in the E.L.C.

MONTANA SCOUT HONORED

The *Pro Deo et Patria* Award was presented to First Class Scout, *Donald Lassila,* at St. Paul's in Missoula on Dedication Sunday, October 26. The pastor, the Rev. Gordon V. Tollefson, conducted the ceremony as a part of the second worship service. The new parish education building and enlarged church were dedicated at this date.

Participating in the award ceremonies were: Scout Donald Lassila of Troop 4, church sponsored; his mother, Mrs. Max Granmo; Arthur Roe, scoutmaster; Max Granmo; George Gable, troop chairman; and Pastor Tollefson.

Completing far more than the required number of service hours for his award, Don is an active worker in his church. Some of these activities include acolyte, Luther League leader, Bible camp, and Senior patrol leader. For his special project he built a fine hand-carved altar for use in the high school Bible department assembly room in the new parish education building.

CHURCH AWARD WINNER

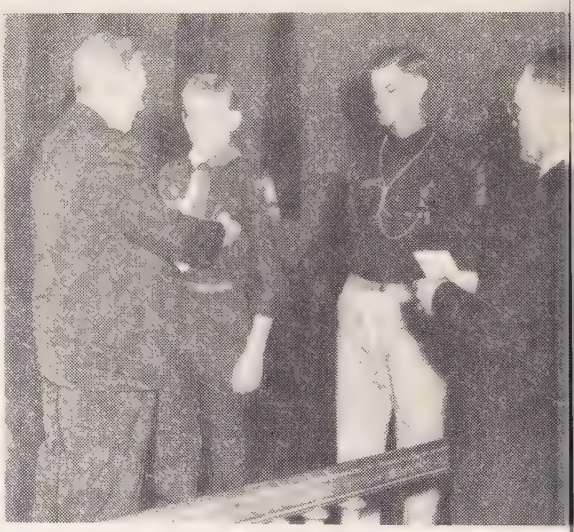
Among twelve 4-H club members awarded $300 scholarships recently by Ford Motor Company in the National 4-H Achievement program was *Roger Larson* of Madison, Minnesota. The award was announced at the National 4-H Club Congress I Chicago early in December.

Roger was the first 4-H'er in the ELC to co the requirements for the new God-Home-C award and was presented this award on Dec 30, 1951, at First Lutheran Church in Madiso Rossing, pastor.

At the age of nine, Roger Larson borrowed from his father to buy his first barrow and Since then he has handled twenty-four baby ninety-three barrows, eighty-three purebred gi thirty ton litters. Now a sophomore at the Un of Minnesota, Roger is paying his way t school on money earned through his projects.

We're happy for this additional honor wh come to one of our outstanding young men.

SEATTLE SCOUT GETS CHURCH AWAR



Star Scout *Richard Ingram,* member of Denn Lutheran Church of Seattle, was presented w *Pro Deo et Patria* award during regular m worship services recently. He is pictured re the award from the mayor of Seattle, Mr. Alle eroy, who participated in the ceremonies.

Richard is the son of Mr. and Mrs. F. T. I Others participating in the service were Pasto Gabrielson and Jack Wallinger, Scoutmast tured left to right are Mayor Allen Pomeroy ard, Scoutmaster Wallinger, and Pastor Gabri

Our sincere congratulations to Dick, his Scoutmaster, and pastor.

e and There on the Christian Front

Edited by Raymond M. Olson

NOR RECOUNTS CHURCH AID

00,000 rural road building pro- s encouraged the growth of hurches in North Carolina by it possible for them to stay the winter," Gov. W. Kerr at Raleigh. The governor, an Hawfields Presbyterian Church e, N. C., said he regarded the as "the greatest single accom- t" of his four-year term of ich is ending January 8. He church membership has in- teadily in rural areas since the was begun.

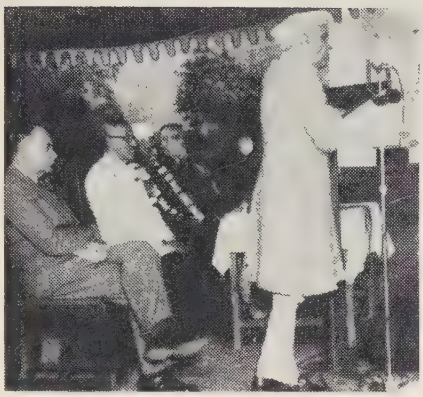
w what has happened in my ghborhood," Gov. Scott said. church has increased its mem- y 25 per cent." While the road has had other results, the gov- d he felt that its most impor- t was that upon the country He said, "We are a Christian nd the world is looking to us -ship. The quality of that lead- pends upon the moral fibre of e, and the churches are where al fibre has to be built."

AN WORLD SERVICE AM STUDIED

Lutheran World Service Con- as been held in Germany, the in the establishing of the Lu- World Federation Commission as authorized by the recent in Hannover. Meeting under nanship of Dr. Paul C. Empie, director of the National Lu- Council, after being convened p Hanns Lilje, the conference e both to budget and to pro-

pment of a more powerful ical witness by Lutheran of the world will be the basic Lutheran World Service, ac- to the program outline pre- Dr. Empie. He urged devel- of the LWS into an interna- utheran agency "which will be d and dealt with by govern- d international agencies" and ill have the unqualified en-

MARK ST. THOMAS ANNIVERSARY



RNS Photo

The 1,900th anniversary of the arrival in India of St. Thomas, a disciple of Christ, was marked at New Delhi at an observance attended by State and Church dignitaries, and presided over by President Rajendra Prasad. A leading speaker was Prime Minister Jawaharlal Nehru, shown addressing the crowd. President Prasad, in his speech, assured India's Christians that they are as free as their countrymen of other faiths to practice and preach their religion. The Syrian Christian Churches of India claim that they were founded in 52 A. D. by St. Thomas. It is traditionally believed that the apostle preached the Gospel in India and was put to death in the Malabar region about 58 A.D.

dorsement and loyal support of the Churches belonging to the Lutheran World Federation. The area of services, as outlined by Dr. Empie, shall include service to refugees, ministry to diaspora groups, inter-church aid to war-ravaged, persecuted or minority churches, physical relief on a non-confessional basis, and assistance to the work of ecumenical organizations.

A tentative budget of about $1,000,000 has been set up for the first year of operation, scheduled to begin about May 1, with the Rev. Henry J. Whiting as executive secretary. The USA Committee is expected to contribute $840,000 of this, with about $45,000 from Germany and $27,000 from Canada. Contributions have also been promised from France and Brazil, with others expected from Scandinavian churches.

Representatives of twelve national committees attended this first LWS conference.

EVANGELICALS ISSUE STATEMENT ON RSV BIBLE

The Executive Committee of the National Association of Evangelicals, an inter-denominational organization with representatives of over sixty different

HONORARY DEGREE FOR DIBELIUS

RNS Photo

Bishop Otto Dibelius of Berlin receives an honorary degree of Humane Letters from Dr. Walter C. Langsam, president of Gettysburg College, Gettysburg, Pa., at a service in the college chapel. Looking on at the right is W. E. Tilberg, dean of the College. In a citation read at the presentation, Bishop Dibelius was described as "an uncompromising foe of totalitarianism." The bishop was on a tour of several U.S. cities as a guest of the National Council of Churches and the National Lutheran Council.

denominations included in its membership, issued a statement in mid-December on the attitude of the N. A. E. toward the Revised Standard Version of the Bible. The statement denied the right of the National Council of Christian Churches to authorize any particular version of the Holy Scriptures for other Protestants, criticized certain features of the advertising of the new version, stated that the N. A. E. was unwilling to recommend the RSV, and deplored the use of the pronoun "you" in reference to God and Saviour Jesus Christ when the editors had said that the pronouns "thee" and "thou" in the version would refer to deity. The Evangelical Theological Society has been asked to declare its evaluation of the translation on the basis of sound evangelical scholarship.

Concerning "authorization," the Committee's statement read: "Whereas, we do not conceive it our responsibility to authorize any version of the Scriptures for evangelical Protestants, we do declare our unwillingness at this stage to recommend the Revised Standard Version until competent evangelical scholarship has clarified certain dubious points."

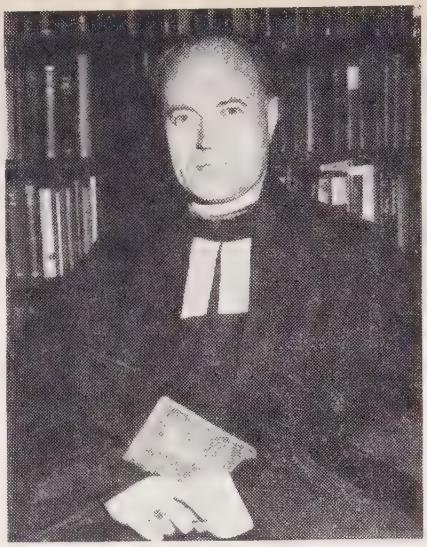
CATHEDRAL INTER-RACIAL SERVICE CREATES STIR

An inter-racial service in the Bloemfontein Anglican Cathedral on the Day of the Covenant caused a stir in Afrikaner political circles in South Africa. Bloemfontein, capital of the Orange Free State, is in an area where the South African segregation policy is fervently supported by the Europeans. Furthermore, Afrikaner speeches on the Day of the Covenant frequently are on racist lines, attack "British imperialism," and extoll the Afrikaner way of life.

In the face of these traditions Bishop Cecil W. Alderson scheduled an inter-racial service. Equal numbers of Europeans and non-Europeans attended. Most of the service was in English, but the Gospel was read in the Sechuana native tongue, the bishop gave his blessing, and hymns were sung in both languages.

In his sermon the Very Rev. F. Findley, Cathedral dean, said the purpose of the service was "to witness to a vital and uncompromising truth, that we are, whether African, Colored or European, all one in Christ." He reminded his listeners that the Archbishop of the Church of the Province of South had warned that no member Church, whatever his race, could cluded from any Anglican worsh said that too many Christians re take a firm stand on principl "accept the voice of the people voice of God."

TO BE EISENHOWER'S PASTOR



RNS Photo

Dr. Edward L. R. Elson is pastor of the National Presbyterian church in Washington, D.C., which has been selected by President-elect and Mrs. Dwight D. Eisenhower as their place of worship while in Washington. He first met the General as chaplain to his headquarters during World War II. Subsequently, Gen. Eisenhower named him supreme headquarters emissary to the German Protestant Church Consistory to restore religious life in occupied Germany. Dr. Elson is president of the Washington Federation of Churches and former chairman of the Committee on Religious Life in the nation's capital.

WORTHY OF NOTE . . .

The Rev. David B. Collins, re St. Andrew's Episcopal Church i ianna, Ark., conducts a church each Sunday at 3:45 a.m. to modate duck hunters of the The service lasts twelve minute average attendance is beween and twenty. The rector dislike weather and early rising, he He just wanted to reduce, by c cuses for non-attendance at chur Plans are under way for settin Christian radio station "somewh Northern Europe." It will be f by churchmen in Europe and th and will operate on an "interden tional basis" 24 hours a day. W. T. Frary von Blomberg of ington, D.C. made the announ . . . Membership in The Me Church in the U. S. and its pos reached a new high of 9,180,4 ing the past year, it is annou the Rev. Albert C. Hoover, dir the denomination's statistical off

AMERICANS AT WORLD YOUTH MEETING

RNS Photo

Some 40 young people from the United States, representing many Protestant denom attended the third World Conference of Christian Youth at Kottayam, India. T among the more than 300 delegates from 55 nations at the meeting, whose th "Christ—the Answer." Sponsoring the conference were five world youth and studen zations, co-operating through the World Christian Youth Commission.

rrespondence

"HOW OLD IS HE?"

k you have touched upon a very vital subject in orial, "How Old Is He?" It is a sad story for many who would welcome a new and fresh opportunity essing for the Kingdom of God. Many a faithful rving diligently in his respective field is looking ting for another parish, and one of the problems . I am in that age, but I am not speaking for myself now in a new field, but it was not long ago that ger for such an opportunity.

f the first things a committee will say is that they young pastor who is good with the young people. o understands young people better than one who g people of his own who frankly tell the truth to r who is their father? I think that when we get lder, we learn also to discern the things that are portant. I think it would be fine if we could hear out this important matter, both for the sake of the tion and pastor.

A Middle-Aged Pastor

IE PENSION FUND—AND THE CLERGY

g just read the "Bonus Issue" of Lutheran Herald cially the letter written by Gerald Lundby of St. would like to pass on a few remarks and my senti-

allow me to mention that the congregations I serve agle Grove Circuit have made their quotas for the Appeal, which is no credit to me, as they would ne the same regardless of who might be serving might also mention that they have always come with their quotas on every drive. Sometimes it has so easy, but they have always reached their goal—over.

feel along with Mr. Lundby that if the pension ils, there will be some clergymen to blame—but ll be many laymen who will have to share that am of the opinion, however, that Mr. Lundby was fair with his statement of the clergy at large when "Many, I fear, are concerned predominantly with s of only one 'saint'—as evidenced by the increasing f pastoral appointments—and too little concerned se in actual need."

of us feel that the Pension Appeal should go over I personally feel that every congregation could do even if it is necessary to call a special meeting this k of January, organizing the officers and the mem- urn, telling them that this cannot fail; it has to be ut the matter of pastors being concerned with just nt" is another thing, and an unfair appraisal. Per- I don't know of a single pastor who isn't much d about the needs of their older brethren. I also the pastors have probably sacrificed as much and nes more than the majority who are in the Church. course, is the way it should be, and most are very r the opportunity to do so.

s consider the matter of salaries, on which I cer- tainly am not an authority. Are the salaries of pastors unusually high over against that which labor, agriculture, and the other professions are receiving? I have been well taken care of, but I do know of pastors who are receiving as little as $3,200 these days, with families to support and the education of their children to be planned. They also have household expenses, health problems, and car expenses. Car expenses for many pastors will run from $30 to $100 a month, and the expense for the most part comes out of the pastor's salary. There are some congregations that set up an automobile fund for their pastors, but those congregations are in the minority. Thus, when you consider the pastor's salary after deducting about $75 a month for car expenses and depreciation, his salary is often much lower than many other workers are receiving. Then, too, I believe most pastors are more sympathetic with these needy older pastors-missionaries, for they themselves know of the work these pioneer men and women have done. Perhaps Mr. Lundby did not have these thoughts in mind when he spoke of those who are "concerned predominantly with the needs of only one 'saint'—as evidenced by the increasing luxury of pastoral appointments," but we will let the matter rest.

Again, let us hope and also *pray* that the Pension Appeal will be successful and that both pastors and laymen will do their part.

(The Rev.) H. M. Lybeck
Duncombe, Iowa

A CHAOTIC CONDITION

►With the publication of the new joint hymnal, which will no doubt include different orders of worship, we hope that there will come some uniformity in many of our practices. Every pastor has his own little way of doing things and we so readily discover this when we change parishes.

Some chant the collects and benedictions, and some don't, which is understandable. Some read the General Prayer from the pulpit, others at the altar. Some close the sermon with the Lord's Prayer, others close the service with the Lord's Prayer in unison. Some receive the offering early in the service, while others do it at the close of the service. Some stand for the offertory prayer, others are seated. Some congregations stand all the way through the opening service in the Common Service, while others alternate between standing and being seated. Some administer baptism at the beginning of the service, others after the hymn after the sermon, and others after the close of the service. Of late, we hear almost all "The Words of Institution" when we partake of the elements in the Lord's Supper, while others use the traditional Lutheran form.

Some pastors wear black robes with closed collars, and others with open collars, others wear cassocks, some wear the white surplice in a wide variety of styles in satin, lace, broadcloth, silk, some short, some long. Some wear stoles of every description, and some wear a bishop's cross. All this you can see in any assembly of pastors at any special occasion.

Some of our leaders who travel about our church must be bewildered by all of these strange practices. What will it be like when we add to this chaotic condition the practices of the other Lutheran bodies after the union?

A Puzzled Pastor

Editorials

(Continued from page 57)

throw the United States Senate, and the whole country, into a constitutional debate whose results could only be divisive and distracting. It would involve the new administration at its beginning in a religious controversy whose effects would be incalculably bad, no matter what the Senate vote. Surely there must be somebody who can tell President-elect Eisenhower or Secretary of State-designate Dulles about the avalanche of protest mail, the greatest ever received by Congress on any subject, which engulfed Congress after President Truman rashly tried to appoint General Clark to the Vatican post a year ago. If they will investigate, they will discover that the great bulk of these outraged letters of alarm and protest were spontaneous and not the result of organized pressure. Behind them is a deep conviction that goes back to the earliest days of our history. To tamper with or to defy that conviction would be a great wrong and a very bad blunder."

The Bible and the American Scene

(Continued from page 50)

1951 supplied Scriptures to Bibleless Americ eighty-eight languages. As we consider the mission fields of America, whether they be whether they be rural, whether they mini special groups like the Jews, Indians, foreig guage groups, and the blind, obviously the Am Bible Society is the only organization prepa provide all types of Scriptures for all types of

The American Bible Society and the hom sionaries in the United States take the Bible to less America!

There is cause for rejoicing because of the bution of the printed Word achieved by the can Bible Society. But there is even greater for earnest prayer that the Society will be meet in increasing measure its responsibilities great land of ours. And with that prayer to and unite our planning and our work, we con ly labor to get the Book to every American.

Schools and Colleges

Edited by Division of Higher Ed

PLC BEGINS NEW BROADCAST SERIES

Recently inaugurated is a series of broadcasts over two Washington radio stations by Pacific Lutheran College at Parkland, Washington. Each Sunday morning from 8:30 to 9:00 a half hour program is carried on Station KTNT; and from 3:00 to 3:30 on Station KMO, both stations in Tacoma. The latter station is five thousand watts and covers a territory from Oregon to Canada.

The program is made up with music by the Choir of the West and a fifteen minute address by the president of the college, Dr. S. C. Eastvold. Future programs include messages on Christian stewardship, the doctrine of Baptism, the Lord's Supper, and related topics.

The radio station at Williston has invited the college to present half hour programs there, too, each Sunday by recordings, and these will also be available to various communities throughout the Church.

DR. CLARK APPOINTED EDUCATIONAL CONSULTANT

Dr. Francis E. Clark, dean of students at St. Olaf College, has been appointed educational consultant for Suomi College, Hancock, Mich. His job will be to study the curriculum, staff, and record system and make recommendations for changes in any of these areas of the college's operation.

The appointment is a long range one, continuing over several years. Clark will visit the campus three times yearly.

Dr. Clark's chapter on "Psychology of Individual Differences" was recently published in Harl R. Douglas' new book, *Secondary Education.*

AUGUSTANA ACADEMY

President Samuel Carlsen of *Augustana Academy,* Canton, S. Dak., has announced that there will be openings in both the boys' and girls' dormitories for students wishing to enroll the second semester. It is expected that total enrollment will exceed 230. I tion takes place on Monday, 19.

AUGUSTANA COLLEGE CI BEGINS TOUR

Under the direction of Dr. Youngdahl, the Augustana Choir of Sioux Falls, S. Dak., to begin its tour to the East Co schedule is as follows: Janu Badger, Iowa; January 24, Ced ids, Iowa; January 25, Calamu January 25, Moline, Ill.; Jan Morris, Ill.; January 27, Oak P January 28, Hartford City, In ary 29, Wooster, Ohio; Jan Youngstown, Ohio; January toona, Pa.; February 1, Was D. C.; February 3, Wheeling, February 4, Miamisburg, Ohio ary 5, Joliet, Ill.; February 6, Wis.; February 7, Kiester, Mi ruary 8, Fairmont, Minn.; Fe Windom, Minn.; February Falls, S. Dak.

thin the E.L.C.

NS

Rev. S. L. Tallakson, who has rerim pastor at Warren, Minn., e months, began Jan. 2 to serve ame capacity at Galesville, Wis.

Rev. Orval A. Schmidt, who 949 has been manager of the rg Publishing House book store neapolis, will by Feb. 1 become ship counselor in the Stewardpartment of the ELC.

Moen, Dickey, N. Dak., has ed twenty-five years of teachristian vacation school in ELC , chiefly in North Dakota. Latenal friends of his presented him nition gift in appreciation of his service in the cause of elemenristian education.

Rev. Arthur O. Aadland, forf De Smet, S. Dak., began servnew parish, Immanuel-St. Olaf, see, Montana, Dec. 14. Prior to ing De Smet he and his family ven farewell receptions and cash both congregations of the par-

Rev. Reidar Daehlin preached his farewell sermon as pastor of Church, Brooklyn, N. Y., and w York Jan. 6 for Great Falls, where he will reside as presi- Rocky Mountain District. In ning of Dec. 27 Trinity Church farewell reception for Pastor n and his family, presenting ith an offering and a scroll con- farewell resolutions adopted by gregation.

Rev. Truman P. Mohn, until y pastor of Our Saviour's , East Grand Forks, Minn., be- n. 1 his new pastorate at First an Church, Chicago, Ill.

Rev. W. Lowell Jacobson was d as pastor of Immanuel Church, o, Dec. 21, by District President on.

Clara Storaasli, a sister of the O. T. Storaasli, who died in assed away recently at Portland, 3 years of age.

Rev. A. E. Syverud, stewardrector of the Lutheran Welfare of Wisconsin, gave a Christmas tion Dec. 20 on the WTMJ-TV n, representing the Protestant es of Milwaukee.

Rev. Gabriel Nakkestad, a Normissionary to Madagascar, will visit the Minneapolis-St. Paul area Jan. 20-Feb. 1. He is in this country studying American church and missionary activities. Among his speaking appointments in the Middle West is preaching at the forenoon service Jan. 25 in the Norwegian Memorial Church of Minneapolis.

The Rev. L. O. Anderson, pastor of Trinity Church, Evanston, Ill., since 1938, was given a farewell reception by the church Sunday afternoon, Dec. 14, after he had preached his farewell sermon at the forenoon service. Farewell tributes and gifts, including a purse of $2,000, were presented to him and his wife. His successor, **the Rev. David M. Boxrud,** formerly of Pierre, S. Dak., was installed Jan. 11 as pastor of the Evanston parish by District President Martin Anderson.

Ingeman Aaseng, father of the Rev. Rolf Aaseng, Park Rapids, Minn., met death as a result of an accident at Glendale, Calif., shortly before Christmas. Formerly a banker at McIntosh, Minn., he and his wife had gone to California to spend the holidays with a daughter there. Burial took place at McIntosh.

The Rev. Peter C. Oas, Veblen, S. Dak., died while conducting New Year's Day services. Obituary will come later.

Two widows of pastors have lately passed away. **Mrs. M. B. Sveen,** nee Kirsten Marie Stenhaug, died Dec. 16 at San Diego, Calif., where she lived with a daughter. Her husband died in 1936. **Mrs. Chr. Heltne,** nee Jennie Halvorson, has also lately passed away. Her husband died July 21, 1952. Obituaries will appear later.

The Rev. L. J. Floren, Seattle, Wash., is serving as interim pastor of Our Saviour's Church, Aberdeen, Wash.

DISTRICTS

Eastern

Chicago, Ill. The cornerstone of the expanded church facilities which the Edison Park Church is erecting was laid Sunday, Dec. 28. The Christmas Day service of this church was broadcast over station WOPA. Late Christmas Eve a candlelight service was held. The pastor of the parish is the Rev. A. Gordon Nasby.

South Central

Forest City, Iowa. Dr. Oscar C. Hanson, president of the Lutheran Bible Institute, conducted a Bible conference at Immanuel Church Jan. 4-7.

Lake Mills, Iowa. Winnebago Church, a rural parish south of Lake Mills, has decided to build a new parsonage.

North Dakota

McHenry, N. Dak. In the McHenry parish, consisting of four congregations: Glenfield, Binford, McHenry, and James River, 58 adults have been confirmed in the course of the last three years. The pastor of the parish is the Rev. A. O. Borlaug.

Epping, N. Dak. Epping Church, parish of the Rev. Donald J. Thorpe, received Dec. 14, 27 new members, 8 of these by adult confirmation, following ten weeks of instruction.

South Dakota

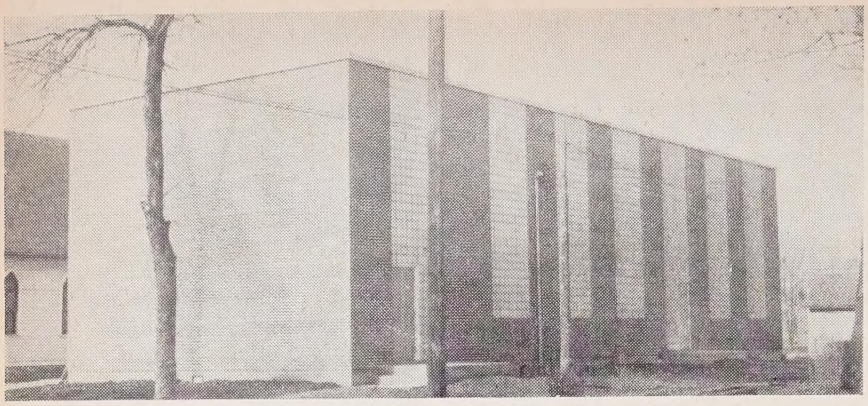
De Smet, S. Dak. This parish, which until lately was served by the Rev. Arthur O. Aadland, now of Absarokee, Mont., is made up of two congregations: American Lutheran Church in De Smet and rural West Bethany. The former, which about four years ago was

1953 DISTRICT CONVENTIONS

District	Date	Place
Eastern	May 26-28	La Crosse, Wis.
Northern Minnesota	June 2-4	Fergus Falls, Minn.
Southern Minnesota	June 15-17	Northfield, Minn.
South Central	June 2-5	Mason City, Ia.
South Dakota	June 2-4	Yankton, S. D.
North Dakota	June 4-7	Minot, N. D.
Rocky Mountain	(Information not yet available)	
California	May 25-28	Long Beach, Calif.
Pacific	June 9-11	Parkland, Wash.
Canada	June 11-14	Edmonton, Alta.

O. H. HOVE
General Secretary

PARISH HALL AT MILBANK, S. DAK., DEDICATED



American Evangelical Lutheran Church of Milbank, S. Dak., parish of the Rev. Clarence O. Johnson, has completed the erection of a parish hall as the first unit of its planned building program. This red brick-pumice stone building, 30x84 ft. was dedicated Nov. 30 by Dr. L. A. Pierson, president of the South Dakota District. Open house was held the following Sunday. The parish hall, which accommodates all the present activities of the congregation, has on its main floor a chapel seating 300 persons, also office facilities. The second floor is occupied mainly by Sunday school class rooms. In the basement are the heating and ventilating equipment and other utility rooms.

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joined by St. Matthew's Church of the ALC, now has 652 members and a large Sunday school. On Nov. 23 this congregation received 36 new members, 6 of these by adult confirmation; at the same service 16 juniors were confirmed. The rural church, West Bethany, has completely remodeled its house of worship, adding a new basement, a heating plant, and electric equipment.

Aberdeen, S. Dak. A copy of the first issue of "Bethlehem Builders," the new monthly parish paper of Bethlehem Church, parish of the Rev. E. W. Nervig, has reached the "Lutheran Herald" office. In its Christmas garb it has a very attractive appearance.

Sioux Falls, S. Dak. At the morning worship of First Lutheran Church Dec. 14 a missal stand and altar Bible, a gift from the Fidelis Club in memory of Miss Olga Olstad, late office secretary of the church, were consecrated. At a meeting of the club a few days earlier copies of the Revised Standard Bible were given the pastors of the church, A. N. Rogness, H. J. Glenn, and C. Bagaason, and also Miss Gratia Kjerland, president of the club.

Rocky Mountain

Nezperce, Idaho. St. John's Church, parish of the Rev. Richard Waag, received Dec. 14 ten new members, four by adult baptism and five by adult confirmation. A week earlier new altar candlesticks, gifts by Mr. and Mrs. Raymond Johnson in memory of their son, Richard, were dedicated.

OBITUARY

Paul Ekle

Paul Ekle, a highly respected member of Moreland Church, Chicago, Ill., died at Three Rivers, Mich., Dec. 6, his 87th birthday. Funeral services were held Dec. 9 at Moreland Church, the Rev. M. H. Knudsvig officiating. A native of Trondheim, Norway, Mr. Ekle came to the USA in 1889. Much interested in missions and in charities he held many positions of trust in his church, and took an active part in the founding and maintenance of the Bethesda Home for the Aged in Chicago. His wife died in 1950. He is survived by three daughters and two grandchildren. He leaves a blessed memory.

ANNOUNCEMENTS

Wanted: Used set of Parker's Peoples Bible in good condition. Write, stating condition and price, to the Rev. Olin C. Fjelstad, 212 S. Elm St., Owatonna, Minn.

Wanted: Books, bound volumes for Horace Lutheran Parish Church and Community Library. Write the Rev. O. E. Dolven, Horace, N. Dak.

IMMORTALIZING MONEY

Excerpt from the Report of the Board of Trustees adopted by the Church. See Annual Report 1952, page 345.

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in Sherburne Co., Minnesota. Good
buildings. Will sell either as stands c
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160 acres of the best land, 110 acres
plow, at $100 per acre. Near black to
electricity line near. Lutheran churche
high school. New garage 24x36, other
ings. Write for further information.

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Co., Minnesota. Heavy soil, new sil
barn, other buildings good. Close to
bus, Lutheran church, and town. Pc
any time.

160 acre farm for sale in Kandiyo
Minn. On county highway, REA, gooc
ings. Must be sold to settle estate. 4 i
ELC church.

For sale—226 acres wild land in I
Co., Minnesota lake region. 200 acres
between the two lakes. Wonderful p
sportsman or someone interested in
cattle or sheep. 3 cabins and large ho
nished, small barn, several other smal
ings, 8 boats, 2 outboard motors, 4 re
tors and freezer. Good deep well. Pri
000, with $10,000 down, balance ca
nanced.

Homes

For sale—one small house, modern,
gas heat, full basement. Three L
churches. Price $6,500. Forest City, I

Businesses

Country general store located in
Co., in southern Minnesota. Good
community, doing good business. Has
ern living quarters. Priced to sell.

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new home in west central Minne-
kin Co., Minn. Lutheran community.
293-8C
e—cafe, very good business. Located
le Co., Minnesota on Highway 212.
n, 800. Price $3,000. Includes busi-
pment, and inventory. Must sell. Im-
ossession. 293-9C
e—progressive farm machinery busi-
n leading lines; excellent location,
display lot, and shop. Will sell
lease buildings. Established 14 years.
ason for selling. Located in county
with good school and junior college.
antly Lutheran community. Winne-
, Iowa. 293-10C

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anted in furnished apartment over-
ake Harriet, Minneapolis. Share with
ing girls. In apartment building.
293-11B
nt—excellent facilities for Bible camp
oy or Girl Scouts, and youth groups
ful lake near Bemidji, Minn. Reason-
s. Housing for 140 campers. REA.
hoice weeks still available. Beautiful
ine beach. 293-12C
nt—a new dental office, about 1,000
et. In Santa Clara Co., California.
ge area to draw from. New Lutheran
$100 a month rent. 293-23C

WANTED TO RENT

d to rent—three room furnished
t in Minneapolis for two business
uth location near Chicago car line.
293-13B

POSITION WANTED

n, 55, desires position as housekeeper
sota. Experienced. No children pre-
293-14D
red pharmacist desires location for a
re in Minnesota or North Dakota.
ding and living quarters available,
a medical doctor serving community?
e territory. 293-15E

HELP WANTED

l—housekeeper for elderly couple and
who works. Minneapolis. May live
red. 293-16F
l in California ELC parsonage, lady
time housework. 2 children, board,
l salary. 293-17F
tary Lutheran day school, located in
overlooking the Pacific Ocean, is
in receiving applications from teach-
indergarten and art and elementary
ombined), first and second grades
d), third and fourth grades (com-
293-18F
n child welfare worker with M.A.
rience wanted to serve as supervisor
an Welfare agency in Montana.
293-19F
l—middle-aged woman or married
help or take over rest home located
sota, close to Minneapolis. All mod-
e for further informaton. 293-20F
—doctor in southern Minnesota com-
Residence dwelling including office
nad reasonable. Very good territory.
further information. 293-21G
science, biology, and algebra teach-
l for 2nd semester at academy in
kota. Write for further information.
293-22G

Have a Religious Calendar in Your Home

Day by Day with
JESUS
I will walk within my house with a perfect heart. Psalm 101:2
Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16:31
By E. R. BERTERMANN
JANUARY
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DAY BY DAY WITH JESUS 1953 Memorial Edition
For Family and Private Devotion

Prepared by Dr. E. R. Bertermann

A block calendar for the wall or table. A Christ-exalting devotional message for each day, prayer, a hymn selection, special Bible readings, biographical or historical events for which each day is famous. Devotions are in loose-leaf form secured in a boxlike container attached to calendar back. Be sure to order early!

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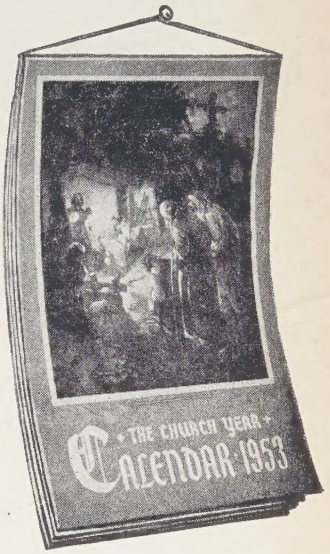

THE ALPINE CALENDAR 1953

Here is a suggestion for an unusually nice gift for those early-in-the-year birthdays that seem to catch you without your usual list of gift ideas. We think the Alpine Calendar is one of the finest pictorial calendars you can give for a home. It is so gracefully designed it will fit into any room.

The Alpine Calendar has a page for each month. On each page there is a large, beautiful photo of a scene in Switzerland, in vivid full colors, and an appropriate quote from the works of a well-known poet. The top spiral binding enables you to turn over the month that is past, but keep it intact for future framing if you wish. Size 11x11⅜. In mailing carton.

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